UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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Varieties.

Go! test tradition by the force of fact;
Bid rising faith her broken shackles spurn;
In fiercest flame of truth let error burn;
False form confront by royalty of act.
With melting mercy thaw the frozen heart;
With glowing pity lighten darkened eyes;
With scrip and scripture silence bitter cries;
And disinter the buried Christ of art.
—J. N. Knight.

"To a pure conscience there is no hell even in hell, and to a bad heart no heaven in heaven."

The riddle of this world is understood
Only by him who feels that God is good.
—Whittier.

The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
—Milton.

I must know orthodoxy before I can know or judge who are orthodox. Now to know the truths of religion, which you call orthodox, is the very end of my inquiries; and am I to begin these inquiries on the presumption that without any inquiry I know it already?—Dr. Geo. Campbell.

Who ever knew the truth put to the worse in a free and open encounter?—Milton.

Was Christ a man like us?
Ah! let us try if we, then, too,
Can be such men as he.—M. Arnold.

"The stationariness of religion; the assumption that the age of inspiration is past, that the Bible is closed; the fear of degrading the character of Jesus, by representing him as a man, indicate with sufficient clearness the falsehood of our Theology."
—R. W. Emerson.

"The loving worm within its clod
Were diviner than a loveless God
Amid his worlds, I will dare to say."
—Browning.

The Unitarian Position.

We are not tied down by any fixed Confession of Faith, to believe any special set of doctrines. We have perfect freedom to believe what we can, and to reject what we cannot believe. We possess the liberty to seek truth from every source whence it may come, and to re-adjust and enlarge our ideas as new light may prompt us. We judge it of greatest importance that every man should be true to his own thought rather than slavishly accept the opinion of others. Only by faithful use of his own mind, his own talents, given of God, can any man be true to himself, to his fellow-men, to his Maker. We consider that the world would be richer—not by limiting human growth to ideas previously fixed, with the mandate: "Thus far shalt thou go and no farther"—but by every man giving the highest thought he can reach, and the best knowledge he can attain for the enlightenment and helping of mankind. Therefore we say that character is more important than creed, that creed is precious only as it makes good character. In the freedom of Truth, and in the spirit of Jesus Christ, we unite for the service of God, and the service of man. Some things we all believe; some things we all deny:—

WE BELIEVE

The undivided unity of God.
The Fatherhood of God.
The Brotherhood of Man.
The essential divinity of Man, and therefore:
The Divinity of Christ.
The holiness of Duty.
Salvation by character.
The immortality of man.
The ultimate salvation of all men.
The coming of God's kingdom on earth.

WE DENY

The doctrine of the Trinity.
The Deity of Christ.
The doctrine of Man's natural depravity.
The infallibility of the Bible.
The existence of the Devil.
The Hell of endless torments.
Salvation by belief only.
The substitutionary atonement.
The resurrection of the body.
The everlasting loss of men from God.

God's Fatherhood.

The Father idea in theology is the idea that, first of all and last of all, and all the time, the Divine purpose is to make something noble and happy of persons. Creation is for their sake. All truths, all laws, all systems, all rewards and punishments, are for the good of persons; and if anything is not for their good, let it be broken and thrown away. When any fact, any law, any institution rears itself between the poorest human soul and its happy destiny, that fact, that law, or institution must be torn down and ground to powder.

I can imagine a mother making a law that all children shall get up at five o'clock in the morning and walk three miles before breakfast. It might be an excellent thing for some of the children, but there might be one child so constituted that exercise of that sort would kill him. As soon as the mother saw that danger she would relax the rule. I cannot imagine the All-wise God making any such mistake; therefore, I think the hard and fast theological rules are not His at all, but the assumptions of misguided men. A creed that it would have killed an Emerson's intellect to follow is not a creed of Divine making. A creed that leaves out the heathen who never heard of it is not God's creed.

In the Government it is impossible to make a law that will not work evil to somebody. Those laws which bring "the greatest good to the greatest number" are the ideals of statesmen. But in the home we are not driven to that sad necessity. There the only ideal is the greatest good to all. In the family we are able to keep to that standard. A king may congratulate himself that by hanging three or four anarchists he has saved a thousand men from revolution; but a mother can't congratulate herself that by killing one of her children she has conferred some great benefit on the other five.

A Presbyterian minister of my acquaintance recently said in effect: "Perhaps there is not happiness enough to go round; perhaps the result will be a larger amount of happiness if what there is be divided among a limited number. If you divide a million dollars among a thousand men, half of them will squander the money. If you divide it among fifty selected men, they will all improve their gifts, each will use the gift to make a fortune. Perhaps it is the greatest final sum of happiness, and not universally distributed happiness, that God purposes."

Perhaps—I see a farmer treating his cornstalks that way. There is not substance enough in the soil for ten stalks to the hill. He pulls out seven stalks, for he knows that he will get more grain from the three than from the ten. Outside of the lowest forms of barbarism, I never heard of parents adopting that method in the family.

Men are not wise enough, as yet, to frame a government that will bless every individual. They are wise enough to conduct a family life that will bless every child. I believe that God is wise enough to conduct His universe in a way that will, at last, bring perfect happiness to all.

That is what the Churches are doing; they are feeling after a theology which grows out of and completes a home. All the reforms of the present age grow out of the family idea. Men are brethren. All morality has its seat and centre in that conception of life: You shall treat men as brothers. All preaching that lays hold on the public conscience must be of that order: Jew and Gentile, bond and free—we are all of one blood. No line can be drawn between God's children and the devil's children. There is no devil, except in the brain of the enslaved intellects and in the passions of the morally enslaved. God has created all, and He is responsible for all. He can afford, and He will compel us to afford all the suffering it requires to cleanse and transfigure our characters.

—Rev. W. S. Crowe, D.D.

Unities of our Faith.

These are the unities on which we plant our Unitarian Faith—the unity of man in body and soul; the unity of nature; one law everywhere supreme; one universe, reaching to the farthest star, and bringing it into the brotherhood of suns; and finally as a deduction from these unities, the unity of that Power over all and through all, and in us all. What, then, is the great word that expresses our faith? It is "Unity." There is one body and one spirit. Of kindred cosmic dust are built up all lands and seas, all suns and systems. The Eternal enfolds Himself everywhere in one garment of light—the blended glory of the stars. The visible Creation, the body with all its infinite diversity, discloses to our astonished sight a no less infinite unity, a one-ness of substance and of law, of plan and purpose. And as the body, so the spirit, of whatever various orders, is ever and everywhere essentially one. One law of thought, one principle of right reason, one invariable sequence of conclusion from the premises, for all orders of intelligences; one arithmetic, one geometry, for all the worlds that God hath made; one eternal idea of justice and truth, toward which the denizens of whatever world, from end to end of the universe, must be struggling. In the face of these glorious affirmations, how shall it be said that ours is a faith of denial, of negations? We deny the little that we may affirm the great; we set aside the artificial for the natural, the trivial for the universal and the eternal. We drop the Trinity, not so much because the Bible makes no mention of it as because the universe, from the atom to the galaxy, gives no hint of it. But instead, we assert that of which we have the consenting testimony of all the lines of human knowledge—that there is one visible universe, one human family, one Infinite Spirit.

—Rev. N. M. Mann, U.S.A.

God is One Person.

"Unitarian" originally meant one who believes in the undivided unity of God in one person as opposed to Trinitarians, who believe that God is a trinity in three persons. The difference between the two positions will be seen clearly if both are explained:—

UNITARIANS BELIEVE:

God is one person, the Father; that there is no other God beside; that He alone is the Creator, Sustainer, and Life of all that is; that worship and prayer must be addressed to Him only.

TRINITARIANS BELIEVE:

There is one God in three persons; one person of the Father, another of the Son, and another of the Holy Ghost; each almighty, all three equal and coeternal; that the Father is God, the Son is God, the Holy Ghost is God, and yet not three Gods but one God. These persons took part in the Creation of the world and all that is therein; worship and prayer must be addressed to them each and all.

The clearest expression of this doctrine is found in the Athanasian Creed, in the "Book of Common Prayer" used in the Church of England.

Unitarians cannot believe the doctrine of the Trinity because it is opposed to reason, and contrary to all the laws of the mind by which man can discover truth. Unitarians take Truth for authority, not authority for Truth. God cannot be one only God and three Gods. Though the Athanasian Creed says "we are forbidden—from saying three Gods," the words of the creed are: "The Father is God, the Son is God, and the Holy Ghost is God." And each of these three is said to be a distinct person: "There is one person of the Father, another of the Son, and another of the Holy Ghost." Three distinct persons, each of which is God, but "yet there are not three Gods, but one God." Could anything be more plainly self-contradictory? God cannot be three distinct persons who are each God, and yet only one God. If three, He is more than one; if one, He is not three. John Milton, with the clearest logic, settled this matter for himself. He said: "For my own part, I adhere to the Holy Scriptures alone, I follow no other heresy or sect. If, therefore, the Father be the God of Christ, and the same be our God, and if there be none other God but one, there can be no God beside the Father."

The inconsistency of the Trinitarian position is shown in Palmer's Paradoxes, long falsely attributed to Lord Bacon, which state that a believer in the Trinity "believes three to be one and one to be three; a father not to be older than his son; a son to be equal with his father; and one proceeding from both to be equal with both. He believes in three persons in one nature, and three natures in one person. He believes a virgin to be a mother of a son, and that very son of hers to be her Maker. He believes Him to have been shut up in a narrow room whom heaven and earth could not contain. He believes Him to have been born in time who was and is from everlasting. He believes Him to have been a weak child, carried in arms, who is the Almighty."

Strange to say, the man who wrote these paradoxes, Herbert Palmer, B.D., Master of Queen's College, Cambridge, was himself a Trinitarian, and a member of the famous Westminster Assembly of Divines. He published these paradoxes in 1645, possibly to show how much a man must accept against reason in order to be what he considered, a "Christian believer."

The Unitarian doctrine can be stated in the words of Scripture:

"Jesus said—The Lord our God, the Lord is one. And the Scribe said unto him—Of a truth, Master, thou hast well said that He is one; and there is none other but He."—Mark xii., 29, 32.

"The true worshippers shall worship the Father.' —John iv., 23.

"When ye pray, say Our Father."—Matt. vi., 9; Luke xi., 2.

Jesus said—"In that day ye shall ask me nothing." —John xvi., 23.

Now the Trinitarian doctrine cannot be stated in words of Scripture. The word "Trinity" is not in the Bible, nor are the expressions "God the Son," "God the Holy Ghost," to be found there anywhere. This reference to Scripture testimony has to be made because Trinitarians take the Scriptures to be an infallible authority, and therefore, if infallible, the Bible shows the Unitarian view to be the only true doctrine, and the idea of the Trinity of three persons to be false.

In this the Scriptures are in accord with reason, and consequently the Unitarian view of the Godhead is both reasonable and Scriptural.

God is a "person," because he is the infinite Mind, Intelligence, Will, of the universe. Man has mind, intelligence, will, moral sense. These and other powers constitute man a personality. But man is a person in the infancy of personal development. A perfect person, fully developed in every power, would not have any of the narrow limitations connected with man's present imperfect state. God is the Creator of all persons. He is not less than them, but more. God is one person—Our Father.

Stephen Crane once sent a copy of his book, "Maggie, a Girl of the Streets," to a clergyman, along with a letter, in which he wrote: "It is inevitable that this book will greatly shock you; but continue, pray, with great courage to the end, for it tries to show that environment is a tremendous thing in the world, and often shapes things regardlessly. If one could prove that theory, one would make room in heaven for all sorts of souls (notably, an occasional street girl) who are not confidently expected to be there by many excellent people."

UNITY.

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An Open Letter for Open Minds.

DEAR READERS,—May I suggest to you that this doubting, questioning, inquiring age is, after all, the era of Faith? Even the image-breakers, the Iconoclasts, are the men of Faith. The disturbers and the destroyers of the old things are the believers in better and greater things. Because of their passionate belief in Truth, they seek to demolish the ancient delusions. Old superstitions are cast aside because men can see better than before, and have discovered vastly more to believe.

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

Did Lloyd Garrison believe less than the upholders of negro slavery? Had he not more faith than they in justice and in the dignity of man? And he who rejects the doctrine of endless torments because he believes more in the imperishable nature of God's love, has infinitely more faith in God than the creed contains which teaches such a horrible fate.

The greatest believers are also the greatest deniers. The Truth they embrace exposes the errors which contradict it, and so they deny the errors all the more thoroughly if they are thoroughly earnest in their belief of the Truth.

Yet it is better to speak the truth in love, and not to do it utterly regardless of the feelings of those who are still strangers to it. Persuasion is always better than denunciation. The little leaven that leavens the whole lump—how quietly and imperceptibly it works! But it disturbs. It destroys the old condition. It permeates without violence, and is none the less effective. There are right and wrong ways of declaring the truth. Even the frost may break an image, but not in the same way as a man with a sledge-hammer. To win attention by respectful consideration, and then use sweet reasonableness, is more effective than hurling truth in thunderbolts against closed and unfriendly minds.

But let us not think that because a man doubts he therefore has no faith. If he doubt, he has a reason for it, and his reason is grounded in some truth and in some faith. The "orthodox" who believe that unbaptised infants will be sent to everlasting torment, who maintain that human nature of itself is vile, who assert that there is no chance for the sinner after this life—are greater sceptics of God and man than are the Unitarians who reject such notions. The Unitarians believe more in God, in Jesus, in man, in the future, than they do.

You cannot think anything too good of God, nor of man, nor of the future.

PARSON PAGE.

A Glad Convert.

The pastor of the Church of the Disciples, Boston, U.S.A., successor of Dr. James Freeman Clarke, is Dr. Charles Gordon Ames. He was a convert from a narrow Trinitarian theology. After rejecting his old faith and passing through a period of mental and spiritual unsettlement, he came to Unitarianism. Some time ago he was telling the story of his evolution towards the Unitarian position, and the following is part of what he said:

"My creed grew longer, deeper, and more consistent with itself, while my brethren grieved over my scepticism. I had never really believed half so much or half so happily; and I thought with wonder of the poverty, thinness, and childishness of my earlier theories and thinking. I trust that to-day I would exchange any opinion or practice for a better one, old or new. How else can any man retain his integrity or his reason? Who can take it for granted that he knows it all and has nothing to correct, and nothing more to learn?

"I cannot say that I took the Unitarian name; rather, it took me. As days and years went on I found myself in happy harmony with this body of ministers and churches. I found myself gradually welcomed, and that outsiders rated me by the company I was keeping, and, best of all, I found among Unitarians those three great blessings which I had craved—freedom, fellowship, and opportunity!

"If Unitarianism is defined very broadly so as to cover the whole circle of religious thought and life in the freest and best aspect, if it is made to mean our oneness with God, nature, humanity, and heaven, then it becomes identical with Christianity as the universal religion which continually gathers into itself all light and love and life, and leads us along the broad highway of sonship, service, and progress. But then Unitarianism ceases to be distinctive; it merges itself into the sweep of all things human; into relation with all things divine to which every living church contributes. I became reconciled to the Unitarian movement because it seemed to permit and to favour this high inclusive and truly catholic tendency. For I desired to learn and teach the religion of reality, and to cherish its very terms with all possible amplitude and riches of meaning."

Fear not the evolution hypothesis. Steady yourselves in the presence of that faith in the ultimate triumph of truth which was expressed by old Gamaliel when he said: "If it be of God, ye cannot overthrow it; if it be of men it will come to nought.

—Tyndall.

Creeds are but school-books kindly given
To teach our stammering tongues to spell His name;
All help the good to heaven,
And none can save the bad from hell.

—J. S. Blackie.

Who is the Infidel?

Who is the infidel? 'Tis he
Who deems man's thought should not be free,
Who'd veil truth's faintest ray of right
From breaking on the human sight;
'Tis he who purposes to bind
The slightest fetter on the mind,
Who fears lest wreck and wrong be wrought
To leave man loose with his own thought;
Who, in the clash of brain with brain,
Is fearful lest the truth be slain,
That wrong may win and right may flee—
This is the infidel. 'Tis he.

Who is the infidel? 'Tis he
Who puts a bond on what may be;
Who fears time's upward slope shall end
On some far summit—and descend;
Who trembles lest the long-borne light
Far-seen shall lose itself in night;
Who doubts that life shall rise from death,
When the old order perisheth;
That all God's spaces may be cross't
And not a single soul be lost—
Who doubts all this, whoe'er he be,
This is the infidel. 'Tis he.

Who is the infidel? 'Tis he
Who sees no beauty in a tree;
For whom no world-deep music hides
In the wide anthem of the tides;
For whom no glad bird-carol thrills
From off the million-throated hills;
Who sees no order in the high
Procession of the star-sown sky;
Who never feels his heart beguiled
By the glad prattle of a child;
Who has no dream of things to be—
This is the infidel. 'Tis he.

—Sam Walter Foss.

Converted by a "Heathen."

William Jones Boone was about to be sent out as an American missionary to China. Before his departure he delivered a very impassioned sermon in Boston, in the course of which he urged, as an overpowering motive in behalf of his mission, the awful fact that, while Christians were neglecting their duty, there were thousands of Chinamen every hour sinking down into everlasting and irremediable perdition. This, of course, was on the usual orthodox assumption that the heathen as a heathen is outside the pale of God's love, and that there is no salvation possible except through Christ, and therefore that those who have never heard of Christ and never had an opportunity of believing him cannot be saved.

The missionary went to China with this idea. Some years afterwards he returned. A friend alluded to that sermon he had preached before going out, reminding him of what he had said about the impossibility of a Chinaman being saved. In an instant he replied very emphatically: "I have changed my mind about that. Let me tell you an incident that happened in my own family. I had a valuable Chinese servant in my employ, upon whom I leaned with implicit confidence, and one day he came and said to me: 'I shall be obliged to ask you to find someone to take my place, as, in the course of a few weeks, I am to be executed in place of a rich gentleman, who is to pay me liberally for becoming his substitute'—such an exchange being in accordance with the law of China. I then inquired what possible inducement there could be to forfeit his life for any amount of money, and he replied:

"'I have an aged father and mother, who are very poor and unable to work, and the money that I am to receive will make them comfortable as long as they live. I think, therefore, it is my duty to give up my life for the sake of them.' So after this (said the missionary) I could not make up my mind to believe that a man who was going into the other world with such a motive as that would be at once consigned to eternal torment."

Ah! Human nature is essentially divine. The Spirit of God is everywhere. His inspiration is not confined to the Christian world. The divine flame burns in the hearts of Pagans and Jews, as well as in Christians.

An Optimist Opinion.

An Optimist is one who believes that all things are working towards the realisation of the best, and so, one who takes a hopeful view of things. Here is an optimist opinion of modern tendencies:—

"The democracy of Hebrew prophet and Christian apostle is working like leaven in our modern life. Christianity, the supreme factor in social evolution, is democratic; and democracy is learning that it is logically Christian. Rockefellers and Rothschilds and Pierpont Morgans can do wonders, but they cannot work moral miracles. They cannot, to any ultimate and irretrievable wrong, withstand the steady pressure of their fellows for righteousness. We are all members one of another, and the great organism of Christian civilisation defies disaster; for right is in the majority. Kaisers and Cabinets may blunder into crimes; popular passions and national rivalries may delay the federation of the world: but the music of fraternity and peace is in the ears of the peoples, and more and more they will keep step to its rhythm. No schemes of aggrandisement, no childish mediævalism of divine right, no fanaticism of race or greed of conquest and commerce can perpetuate a state of things against which the stars in their courses fight. With intense interest and anxious expectancy we may well await the years that are near before us, but not without a cheerful optimism of faith."—American paper.

Unitarianism—Real Christianity.

By the REV. J. T. SUNDERLAND.

Unitarianism, as I understand it, is just Christianity come to a clear understanding of its own essential nature. It is just Christianity risen to full self-realisation. It is just Christianity coming back from its long and dreary wanderings, from its burdens too heavy to be borne, of dogmas and ecclesiasticisms, and ceremonials, from its centuries of staggering under mountain loads of non-essentials, to the simplicity that was in Jesus.

It is just natural religion. It is just religion brought back once more to its universal elements. It is religion building on the one true, eternal foundation, God and man—love to God and love to man; —building a larger super-structure than Jesus could see, very likely, because furnished by our richer and more abundant materials, but building on the same unchangeable and eternal foundation that Jesus made plain to men and did all his building upon.

Thus you will see that I think that Unitarianism at heart, in its essence, is wholly Christian. I do not think it has any fundamental element that is not Christian; and simply because I think, as I have already made plain, that Christianity, centrally, as Jesus taught it, is natural, universal religion; and that Unitarianism is simply that same natural, universal religion, developing and unfolding itself in the light of our nineteenth century. Of course, in this developing and unfolding, it reaches out for truth in all directions, and gladly accepts it wherever found, in history, in science, in philosophy, in the other great historic religions of the world outside of Christianity; but the truth gathered thus freely from every possible source, does not change the nature of the central germ of God's fatherhood and man's brotherhood, planted by Jesus, and gone back to by every great teacher of Unitarianism in the past; rather does it bring to this germ nourishment, just as rain and warmth and fertilising elements gathered from many lands and climates do not change the nature of the oak or the rose to which they may come, but only nourish and perfect it.—(From a paper read to the Michigan Unitarian Conference, December 7th, 1887.)

Miracles.

Do you believe in miracles?

Yes, I do—and, no—I don't.

Well, that is a queer reply. What do you mean?

I mean that I believe in real miracles, but not in false ones.

Oh! Do you believe that Jesus turned water into wine, that he walked on the waves of the sea without sinking, that he fed five thousand people at once with five loaves and two fishes, that he raised Lazarus from death to life?

No—I do not believe that Jesus did any of these things as they are described.

Then do you mean that these are false miracles?

Yes; I mean that these things never happened.

Do you assert, then, that the writers of the Gospel records wrote what they knew to be false?

No; I believe they were honest. They wrote down what was reported to them long afterwards. No doubt the people who reported these things to the writers fully believed that such things had really happened, and the Gospel writers also believed it.

How, then, do you distinguish between real miracles and false miracles?

Just as Theodore Parker did. He defined miracles in this way:

"A miracle is one of three things: (1) It is a transgression of all Law which God has made; or (2) a transgression of all known laws, but obedience to a law which we may yet discover; or (3) a transgression of all law known or knowable by man, but yet in conformity with some law out of our reach."

Of the first, Theodore Parker says: "A miracle is not possible, as it involves a contradiction." God must have made the most perfect laws—and any change would be a change for the worse. Of the second, Parker says it is no miracle at all, but an act we cannot understand. Of the third he says: "In this sense a miracle is possible; the world is a perpetual miracle of this sort."

Then you think those Bible "miracles" would be violations of God's law, and therefore that they could not have been possible?

I would rather say that they appear to contradict God's divine order—His orderly ways, and therefore I do not believe they ever happened.

Well, suppose it could be proved in some way that they did happen—what would you say then?

I would say that they must have happened according to some natural laws or causes of which I have no knowledge or experience, and therefore that they were natural, and not miraculous.

Do you mean that all things which do happen, really happen within the limits of cause and effect?

Of course; it must be so—which excludes the possibility of any miracle of the "orthodox" kind.

Then what are the real miracles you do believe?

Miracle means—a wonder. All life is a wonder beyond my understanding. The commonest flower of the field is a marvel I cannot explain: there is more mystery in it than man's intellect can fathom. As Tennyson says:

"Flower in the crannied wall,
I pluck you out of the crannies;
Hold you here, root and all, in my hand
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

I believe in the birds, in the stars, in the sunshine, in little children, in man, in God—they are all miracles to me.

"We trust that the day will come when the spirit and the life of Christ, and not the formularies of men, will be the standards of true religion; when we shall have unity instead of divisions, when we shall have charity instead of creeds, when heretic and orthodox shall be lost in the common name of Christian."—H. Giles.

Lessons on "The Lord's Prayer."

[Matt. vi., 9-13; Luke xi., 2-4.]

No.	Subject.	Scripture.	Hymn.	Text.
1.	Praying.	Matt. VI, 1-18.	220.	Luke XI 9.
2.	Our Father.	Luke XI, 1-13.	152.	Matt. VII 11.
3.	Children of God.	Rom. VIII, 14-39.	125.	Rom. VIII 16.
4.	Brotherly Love.	Luke X, 25-42.	204.	I John IV 20-21.
5.	Heaven.	Matt. VII, 13-29.	315.	Luke XVII 20-21.
6.	Reverence.	Ephesians VI.	169.	John IV 23.
7.	The Kingdom.	Matt. XIII, 24-50.	165.	Matt. VI 33.
8.	Doing God's Will.	Matt XXV, 14-46.	271.	Matt. VII 21
9.	Daily Bread.	Matt. VI, 19-34.	355.	John VI 33.
10.	Trespasses.	Rom. II, 1-16.	236.	Eph. II 1.
11.	Forgiveness.	Luke VI, 27-45.	206.	Matt. VI 14.
12.	Temptation.	James I, 12-27.	184,	James I 13.
13.	Salvation.	Luke XV.	156.	Matt XVIII 14.

NOTES: The Scripture Lessons are for classes in which scholars can read the Bible.

The hymns are for classes of little ones who cannot read, and may be taken instead of the Scripture. They are selected from the Sunday School Hymn Book, new edition (1899), S.S. Association, Essex Hall, Essex Street, Strand, London. The teacher may ask the scholars to repeat the hymn, verse by verse, so as to learn it or part of it. The teacher should explain each verse, talk about it, ask questions, and narrate illustrative anecdote or story. In lesson No. 1 each child should know or learn the "Lord's Prayer."

The "Text" given is a memory text containing a thought appropriate to the Lesson, and should be learned.

SUBJECTS: Lesson No. 1 contains the "Lord's Prayer" in Matt. vi. The subjects of the succeeding lessons are contained or implied in that prayer. "Our Father" expresses the universal Fatherhood of God, and implies that all men are "Children of God," and therefore Brothers in His family, which means the Brotherhood of Man expressed in "Brotherly love."

"Which art in heaven" suggests such questions as: "What is Heaven?" "Where is heaven?" which need to be asked and answered in order to clearly understand where God is, and where He may surely be found. "Hallowed be Thy name!" or, May Thy name be held holy! involves "Reverence" and Worship. Lessons 7 to 12 are subjects directly named in the prayer, while "Deliver us from evil" is taken as 13 under "Salvation."

Brotherhood.

The real unity of man is to be found in the establishment of brotherly relations in all human affairs. A belief in the Brotherhood of Man is mere cant in those professors who do nothing to make it practicable.

A writer in an American magazine says: "There are secret societies that realise a much larger measure of real brotherhood than does the average church. I have heard the claim made that the secret societies did more for both body and soul, but I dispute that. This much though is true—that when a member is in need of any kind, sick or in prison, the societies will help him the quicker, and when they do help him or his family it does not make him feel like a dog, nor humiliate or disgrace the family. The church does not yet know that a man has a right to eat, to work, and to live. The charity of a sweet and humble soul is beautiful and good in the giver, and a curse to the recipient, but the charity of a self-righteous, condescending, pious pharisee is an abomination and a curse from every point of view. The cry of the poor is not a cry for more charity, but a cry for justice."

"A mightier church shall come, whose covenant word shall be the deed of love. Not 'credo' then—'Amo' shall be the password through the gates. Man shall not ask his brother any more 'Believest thou?' but 'Lovest thou?' and all shall answer at God's altar, 'Lord, I love.' For Hope may anchor, Faith may stir; but Love, great Love, alone is Captain of the Soul."—Edward Everett Hale.

"Men will not be content to live every man for himself, nor to die every man for himself. In work, in art, in study, in trade—in all life, indeed—the children of God, called by a Saviour's voice, will wish to live in the common cause. They will live for the common wealth—this is the modern phrase. They will bear each other's burdens—this is the phrase of Paul. They will live in the life of love. And it will prove true, as it was promised, that all things are added to the community which thus seeks the Kingdom of God and His Righteousness."—E. E. Hale.

Hell—Believe it Not!

Explaining the orthodox idea of hell, Dr. Pusey (Church of England) said: "Gather in one, in your mind, an assembly of all those men or women, from whom, whether in history or fiction, your memory most shrinks; gather in mind all that is most loathsome, most revolting . . . conceive the fierce, fiery eyes of hate, spite, frenzied rage, ever fixed on thee, looking thee through and through with hate . . . hear those yells of blaspheming, concentrated hate, as they echo along the lurid vault of Hell; every one hating every one. . . . . Yet a fixed ness in that state in which the hardened malignant sinner dies, involves without any further retribution of God, this endless misery."

Rev. C. H. Spurgeon (Baptist Dissenter) also declared: "When thou diest thy soul will be tormented alone; that will be a Hell for it: but at the day of judgment thy body will join thy soul, and then thou wilt have twin Hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire, exactly like that we have on earth, thy body will lie, asbestos-like, for ever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string, on which the Devil shall for ever play his diabolical tune of Hell's unutterable lament."

Unitarians say this orthodox doctrine of hell is savage, barbarous, brutal, and utterly untrue. It represents God as a monster. Unitarians are striving to kill this fiendish doctrine. They teach that GOD IS LOVE, and that His love will make every hell impossible. Will you help them to defend God's name from such horrible charges as this?

PLEASE NOTE THIS!!!

Any Church desiring it, may have the entire use of this page for its own calendar or local announcements, in place of the matter now printed thereon—at easy terms. Orders and matter for the month should be sent at the earliest possible date. Terms on application given also for the half page.

"Something attempted, something done."

"Unity" is an experiment in propaganda, made at the Editor's sole risk. Persons wishing to prevent its failure, and to save him from pecuniary loss, may help him by ordering quantities for free distribution, either for their own use, for the use of a church, or for any missionary movement. The Editor feels that a handy propagandist monthly is needed. He ventures this—"all for the cause." Who will help?

Quantities supplied as follows:—12 copies, 5d.; 25, 10d.; 50, 1s. 8d.; 100, 3s.; 250, 7s. 6d.; 500, 13s. 6d.; 1,000, 25s.; carriage free.

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"Unity," with full page Standing Church Notices, without alteration, 2/- per month extra; added to, 3/- per 100 copies, for not less than six months.

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"'Unity' is an enterprising piece of work, and I admire your pluck."—Rev. H. Rawlings, M.A.

"It answers in every respect to what I have long believed to be the best possible means of 'educating' many of our people and interesting outsiders. . . . I consider your paper so good that you ought not to be left to hunt the country for small batches of subscribers, but receive a backing of a more solid character."—Rev. W. C. Hall, M.A.

"Better than a pamphlet for propaganda purposes. . . I think my folk will like 'Unity.'"—Rev. Chas. Roper, B.A.

"I like 'Unity' very much."—Rev. Chas. Peach.

"I have read the paper through, and think it is excellent. I sincerely hope you may succeed in getting it established."—Rev. J. Morgan Whiteman.

"'Unity' strikes me as just the sort of thing we want for propaganda work, and I'm hoping that the venture will meet with the success we anticipate."—Rev. H. Kelsey White.

"I like very much your first and second numbers of "Unity.' . . . If you can only keep it up to the present standard you will be doing a capital and much needed work. . . . I want to help you in your splendid bit of propaganda work."—Rev. W. E. Atack.

"Your effort deserves to succeed, as it meets a decided want. . . . Our teachers are unanimous in favour of it."—Mr. E. Davies, Secretary "Unity," Church Sunday School, Bolton.

"I like No. 2, which I have just seen. I hope it will do good missionary work."—Rev. W. Copeland Bowie, Secretary, British and Foreign Unitarian Association.

"I think it is a bright, attractive, little paper that is likely to serve a good purpose amongst us."—Rev. H. J. Rossington, M.A.

"'Unity' is the best paper I have read, and I think a wise distribution in our schools will be productive of much good.

"I am very pleased that you have undertaken such a noble work, and you deserve every encouragement that we as a religious body can give you."—Mr. William Taylor (Bolton).

"'Unity' has met with much approval here, and is thought likely to be of great use in making known, and popularising, Unitarian views and ideals of life. Wishing you every success in a good work."—Rev. Wilfrid Harris, M.A. (Bolton).

To Ministers and Churches.

HOW TO STIR UP CHURCH LIFE.

Make plentiful use of "Unity."

Secure a zealous Church agent for "Unity."

Have monthly Church calendar printed on back page of "Unity."

Special terms to any earnest youth who will act as "Unity" agent for his Church.

"Unity" is the new missionary agency for the spreading of the faith.

It is just the thing for propaganda distribution; for inquirers; for Sunday School teachers; for home instruction; for a Church magazine; and to send or give to friends everywhere.

"Unity," as Church Helper.

"Unity" may be made a help to a church in any of the following ways:—

(1) For sale or free distribution, copies, eight pages complete, without specially printed calendar, supplied at 3s. per 100, carriage free. If sold to 50 people at 2 copies for 1d., or to 8 people at 5d. per dozen for distribution, the cost for 100 copies is more than defrayed.

Thirty people subscribing 3d. per month to a literature secretary would pay for 250 copies per month for free distribution.

Each copy might be stamped with name of church by means of a rubber name stamp. Rubber stamps supplied to order.

(2) A monthly calendar specially printed on the back page at a charge of 5s. 6d. extra, full page, or 3s. 6d. ½ page. In full page there may be one column for calendar and another for Church Notes; ½ page, one column.

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All churches which can risk 3s. per month in missionary propaganda for 1904 should at once speak for 100 copies per month.

Those churches which decide to take 250 or more copies per month, with calendar, should lose no time sending in their orders. Calendar matter to be in Editor's hands not later than 20th of each month.

Churches about to arrange for monthly supply of "Unity" with advertisement cover, are urged to send in notice of their decisions as early as possible.

The Publisher desires to know how much support he can rely upon that he may be better able to make his arrangements for 1904.